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INSIDE N.I.

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March, 1998 Applications for Membership: The following persons have applied for membership. If no written objections are received by May 1, 1998, their membership will become effective on that date.

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(Literature, Medals, Stock Exchange Tokens)

* * * * *

DONATIONS REPORT

We have received the following donations since the last report:

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
HIGEL, Thomas E.	\$10.00 Cash	General Operating Fund
HOSCH, Charles R.	\$100.00 Cash	<i>NI BULLETIN</i> Fund
METCALFE, George R.	\$5.00 Cash	NI Library Fund
WURM, Hilde	\$10.00 Cash	General Operating Fund

* * * * *

LIBRARIAN'S REPORT

The NI Librarian has nothing to report for this period as it has not received any donations to the Library. Everyone should be aware that our growth depends on the generosity of the NI membership. Please keep us in mind when clearing your shelves of excess numismatic material

Granvyl G. Hulse, Jr., Book Librarian
James D. Haley, Periodical Librarian

THE MARIA THERESA THALER:

Austria's Famous Trade Coin

Charles R. Hosch, Marietta, Georgia, NI #2506

First minted in 1751, the Maria Theresa thaler has a guaranteed weight and fineness but no official value. In fact, since 1918 it has not been legal tender in Austria; however, it has been widely used as a trading coin in the middle east countries bordering the Red Sea where it is often referred to as "the fat lady." The thaler derives its name from Joachimsthal in Bohemia. Only slight changes have been made in the design since the Empress' death in 1780. The thalers are currently struck for commerce and collectors around the world by the Austrian mint in proof and brilliant uncirculated versions.

Maria Theresa

The wife, mother and daughter of Holy Roman Emperors, Maria Theresa Valperga Amerlia Christina, the second child of Emperor Karl VI, was born in Vienna on 13 MAY 1717. Her father chose as her husband Francis Stephen, Duke of Lorraine, with whom Maria Theresa fortunately fell in love, and they were married in 1736. Maria Theresa thereafter gave birth to 16 children, including the famous Marie Antoinette who was to die so tragically as Queen of France during the revolution. The death of Karl VI, when Maria Theresa was 29, ended the direct line of male succession in the Habsburg dynasty, a house descended from Guntram the Rich in the mid-10th century.

The question of the Habsburg succession

Karl VI's first child, a son, died in 1713. Hereditary succession, regardless of sex, was assured within the Austro-German provinces of the existing empire. The Hungarian estates, while recognizing the Habsburg succession in the male line, maintained their ancient right to elect their own king should the Habsburg heir fail to please them. In 1723 Karl VI offered the Hungarian Diet a document known as the "Pragmatic Sanction." It guaranteed the unopposed succession of Karl VI's daughter in return for a pledge that the lands of the putative ruler of Austria would be linked "indivisibly and inseparably" with those of Hungary. It also promised that the new ruler would continue to guarantee Hungary's defense which was a necessary precaution since a woman could not be elected Holy Roman Emperor and, therefore, could not command the Empire's resources. By the end of the year, 13 of the 19 Hungarian provinces had recognized Maria Theresa's right of succession. Karl VI next persuaded the other great European powers — England, France, and Spain — to accept the Sanction.

When Karl VI died in 1740, Maria Theresa became the ruler of a multinational state including Germans, Hungarians, Rumanians, Italians, Flemings, and many different slavic peoples, for whom the ruling dynasty (now the House of Habsburg-Lorraine) was the only binding force. Her coronation as Queen of Hungary in 1741 led to a close and emotional tie between the Magyars and their sovereign.

The War of the Austrian Succession

After Karl VI's death it became apparent that the guarantees of the Pragmatic Sanction had little force. Based on the right of female succession, some felt that at least two other women had valid claims to the throne: Maria Amelia and Maria Josepha, daughters of Karl VI's predecessor and brother, Joseph I. Maria Amelia's husband, Karl Albert, Elector of Bavaria, was so adamant on this point that he promptly allied himself with Friedrich II (the Great) of Prussia and demanded immediate action against Maria Theresa. Uninterested in what was essentially a family squabble, Friedrich II nevertheless saw an opportunity to advance his own ambitions. He was willing to abandon Karl Albert if Maria Theresa would cede the Province of Silesia to Prussia. When she refused, Friedrich invaded Silesia. The ensuing war (1740-48) involved Austria against Prussia, France and Britain, and was followed by the Seven Years' War (1756-63) among the same nations.

Hungary and Austria rally to support Maria Theresa

One stipulation of the Pragmatic Sanction demanded unity between Austria and Hungary "against foreign aggression," a clause inserted by the Hungarians as added protection against an Ottoman invasion. Instead, Hungary was now pledged to support Maria Theresa who fled Vienna with her husband and appeared at an assembly at Presburg and pleaded for the support of the Hungarians who rallied enthusiastically to support their queen. The Austrian provinces followed and in January 1742 the Bavarians were driven from Lintz; in February Munich fell. Bavaria finally withdrew in 1745. Karl Albert was dead and his son renounced his claim to the Austro-Hungarian empire. In October 1745 Maria Theresa's husband, Francis Stephen, was crowned Holy Roman Emperor, Franz I.

Maria Theresa and her reforms

The Empress promoted the interests of both the economy and the community at large. Centralization meant a well-functioning administration. The medical system was reformed; a general school system was established; a new coinage convention regulated currency; the first banknotes appeared; the penal code was reformed, abolishing the use of torture; and many other reforms were implemented. Maria Theresa prepared the way for her son,

Joseph II, who acted as co-regent with her after the death of Francis Stephen in 1765. The Empress died on the evening of 29 NOV 1780.

The heritage of Maria Theresa

The triumph of Maria Theresa lived on after her death. Effects of her success in centralizing legal, economic, and educational codes in her vast empire exist in Austria today. She remains revered as the most warm-hearted of the Habsburgs. She was truly the "Mother of the Nation." The heritage lives on today in the highly regarded Maria Theresa thaler.

Initial acceptance of the Maria Theresa thaler

The Habsburgs had been rulers in Europe in unbroken line since the Crusades. It was the Catholic Habsburgs who held back the Moslems from the gates of Vienna in the early 17th century. This act alone profoundly changed the history of Europe, and of the world. The Ottoman empire, bent on conquering the world in the name of Islam, never quite recovered from its defeat at Vienna and gradually diminished as a world power.

The encounter between the warring empires had other side effects. Coffee from the East was introduced to the Habsburg empire, and the thaler became an important coin of the Ottomans. The acceptance of the thaler was probably due to the careful and unvarying standards of the Habsburg mints. It was decreed that the thaler be minted of .833 fine silver and that there be 35.6 thalers to a kilogram. Initially the Maria Theresa thalers were minted at Habsburg controlled mints. Later foreign mints began producing the thaler. Among others, the list includes Vienna, Prague, Milan, Venice, Gunzburg, London, Paris, Brussels, St. Petersburg, Kremnitz, Karlsburg, Rome, Bombay, and Florence. Today the thaler is still being used, although its importance is diminishing.

<u>Period</u>	<u>Mintage</u>	<u>Mint</u>	<u>Period</u>	<u>Mintage</u>	<u>Mint</u>
1920-1937	52,069,465	Vienna	1937-1957	10,995,024	Brussels
1935-1939	19,496,729	Rome	1940-1941	18,864,576	Bombay
1935-1957	11,809,956	Paris	1949-1955	3,428,500	Birmingham
1936-1961	20,159,070	London	1956-1975	9,924,151	Vienna

The thaler in the Red Sea area

The Maria Theresa thaler originally gained prominence in the Arab world around the Red Sea coasts for use in the slave trade and other commercial transactions. Merchants claimed that the coin always maintained a fixed value and its popularity spread throughout the Levant, Arabia, Aden, Oman, North Africa, Sudan, Eritrea, and Ethiopia. In many cases the coin was counterstamped with a distinctive symbol which identified it for local use.

The thaler beats out the competition

The thaler's survival since 1780 has been amazing. It has withstood the competition of English, Mexican, Spanish, French, Italian, German, and United States silver coins. For decades the Italian government had watched in frustration as the thaler was used in commerce in preference to Italian money in the colony of Eritrea and in the area that is now Ethiopia. Over the years Italy attempted to establish the acceptance of various Italian silver coins, but they never caught on.

By the accord of 09 JUL 1935 the Austrian government ceded to Italy the exclusive right for 25 years to strike the Maria Theresa thaler and to put them in circulation. The Italians purchased Maria Theresa dies, presses, and other minting equipment from Austria and began striking the thalers. In contemplation of the invasion of Ethiopia, Benito Mussolini ordered the striking of more than 18 million Maria Theresa thalers for use in Italian East Africa and surrounding areas. Due to the unsuccessful attempts to get the Ethiopians to accept Italian money, production of thalers continued even after the conquest.

In 1936, the same year the Vienna mint ceased producing thalers, London began minting them for use in the Anglo-Egyptian Sudan, Aden, and the Arab territories bordering the Red Sea. Later, the thalers were used to finance British operations against Italian East Africa. Between 1936 and 1941 the British Royal Mint in London struck 14 million thalers. Large quantities were also produced during this period by Britain's allies in Paris, Brussels, and Bombay.

The Maria Theresa thaler in Ethiopia

The Ethiopian people were extremely superstitious and particular about the coins they would accept. The date 1780 was greatly preferred, and most insisted that from five to eight pearls must show in the Empress' diadem, and that nine pearls must show on the oval pin on the shoulder; the letters S.F. must appear under the bust. The Maria Theresa thaler was called the *sett berr* or 'woman dollar.' The less popular *wand berr* or 'man dollar' (portraying Austrian emperors) traded at as much as a 25% discount. Newly struck coins (uncirculated) or very badly worn coins were usually rejected. In spite of some resistance to it, as the 19th century progressed, the Maria Theresa thaler became gradually entrenched in Ethiopia's economy. Besides its utility in commerce, it became invaluable to the rulers of the country as they now had a standard currency for the collection of taxes. In addition to its use as money, the Maria Theresa thaler served two other important functions in the Red Sea area: it provided a standard of weight and it served as the major source of silver for jewelry and ornaments.

Disadvantages of the Maria Theresa thaler

Weight and bulk. While small commercial deals presented no problem, large transactions certainly did. Estimates of how many thalers could be borne by a pack animal, usually a mule or camel, ranged from 1,000 to 2,000. If 1,500 is accepted as an average load, then a transaction requiring 30,000 thalers would need a caravan of 20 beasts of burden, often on journeys of a month or more.

No fractional parts. It is surprising that the coins were not cut into, say, quarters for small transactions, although salt bars and other primitive monies did fill some of the gap. This void extended right into the 20th century.

The Maria Theresa's instability

Many factors were responsible for causing significant disruptive fluctuations in the value of the Maria Theresa thaler. Among these were geography, seasonal changes, wars, and the world price of silver.

Geography. As with the case of salt bars, the value of the thalers rose in relation to their distance from the coast due to transportation costs, as most of them arrived from Europe through the ports.

Seasonal changes. The thaler's value would rise during the dry season when the coins were desired by merchants to purchase goods and transact business. Its value would fall during the rainy season when the muddy roads brought commerce to a standstill.

Wars. The thaler was in greater demand during times of war when it was considered to be the safest (a hard) form of currency.

Price of silver. The economies of regions depending heavily on the Maria Theresa thaler were based on a silver trade coin. This made the economies vulnerable to the wide price swings that often took place in the world silver market through the 19th and early 20th centuries. The Ethiopian government made some efforts to stabilize the thalers by banning their export when they were scarce or overvalued, and prohibiting their import when a glut was perceived to exist.

The future of the Maria Theresa thaler

The thaler's use as a trade coin continues to diminish, although it still plays an important role in the areas bordering the Red Sea where it has been widely accepted for two centuries. The Vienna mint still continues production of the thalers for collectors throughout the world, both in regular uncirculated coins and beautiful proof strikes. The coins are sold by the Vienna mint only in bulk, but collectors may purchase them from coin dealers throughout the world. Many collectors who do not collect Austrian coins, or trade coins, have a Maria Theresa thaler in their collection simply because of its beauty and fascinating history

Coin specifications:

KM-NUMBER: T1

METAL: .833 fine silver

DIAMETER: 39.5 mm

WEIGHT: 28.0668 grams

THICKNESS: 2.5 mm

EDGE: Lettered (raised)

ACTUAL SILVER WEIGHT:
.7517 troy ounce

MINT: Vienna (since WWII)

OBVERSE DESIGN: Portrait of Empress Maria Theresa facing right, wearing a diadem in her hair. The diadem is partly covered by a widow's veil. Under the bust of the Empress are the letters S.F. These are the initials of Tobias Johann Schobl, mintmaster (1762-1788), and Joseph Faby, warden (1774-1788), of the Gunzburger Mint, which operated from 1764 to 1805. Gunzburg is located at the confluence of the *Gunz* and *Danube* Rivers in Germany. The legend, which starts to the right of the bust, reads: M•THERESIA•D•G•R•IMP•HU•BO•REG. These abbreviations stand for the Latin titles *Maria Theresia Dei Gratia Romanorum Imperatrix Hungariae Bohaemiae Regina*, meaning "Maria Theresa, By the Grace of God, Empress of the Holy Roman Empire and Queen of Hungary and Bohemia."

REVERSE DESIGN: The legend, starting at the right, reads ARCHID•AVST•DUX•BURG•CO•TRY•1780•X. The unabbreviated Latin reads *Archiducissa Austriae Duxissa Burgundiae Comes Tryolis*, meaning "Archduchess of Austria, Duchess of Burgundy, Countess of Tyrol." The date 1780 is the date of the Empress' death. The "X" is actually the Cross of St. Andrew. It is used to indicate that the thaler conforms to weight and fineness specifications determined by international agreements during the monetary convention of 1752.

The double-headed eagle in the center is symbolic of the then existing double monarchy. It is crowned with the crown of Rudolph II, which is displayed in the emperor (empress) position. Upon the eagle's breast is a shield, and the shield is surmounted by two crowns. The crown on the left is the crown of the Kingdom of Hungary. The crown on the right is that of the Kingdom of Bohemia. Both crowns are displayed in the kings (queens) position. The fourth and smallest crown, inside the shield (actually a coronet), is that of the Grand Duchy of Austria.

The breast shield is divided per quarterly. At the upper left is the shield of the Kingdom of Hungary which is divided per pale: the left side containing eight horizontal bars of alternating red and white, the right side a red field on which is charged a patriarchal cross. At upper right is the shield of the Kingdom of Bohemia: on a red field a crowned lion rampant. At lower left is the shield of the Duchy of Burgundy: a red-bordured shield divided per bend of six, alternating of blue and gold. At lower right is the

shield of the Duchy of Burgau: divided per pale of two, in the left and right sections are five bends of alternating red and white; the center section is gold.

Charged in the center point of the large shield is a smaller shield (inescutcheon), that of the Grand Duchy of Austria, divided per barry with red upper and lower sections and white center section. This shield is surmounted by the crown of the Grand Duchy of Austria.

EDGE INSCRIPTION (raised letters): IVSTITIA ET CLEMENTIA, which is Latin meaning "Justice and Mercy," the motto chosen by Maria Theresa upon ascending the throne.

ENGRAVER: Johann Baptist Wurschbauer.

★ ★ ★ ★ ★ ★ ★

Excerpts from the book, *The Coinage of Ethiopia, Eritrea and Italian Somalia*, by Dennis Gill, ©1991, Dennis Gill, P.O. Box 175, Garden City, New York 11530, are used by permission of the author.

Corrections and comments are welcomed by the author: Charles R. Hosch, P.O. Box 7569, Marietta, GA 30065.

THE BATTLE OF TALIKOTA

"The tactics on both sides were simple. Chalabi Khan (Commander of Moslem army) had disposed his artillery in three lines according to calibre, and covered them with 2,000 foreign archers who had orders to fall back when the enemy approached. The Hindus opened with matchlocks and rockets and then advanced on the guns. They were repulsed but they came on again and Chalabi Khan met the second attack by loading his heavy pieces with bags of copper coins which in the Deccan were lumps of metal and the equivalent of modern shrapnel. The effect of the point blank range was decisive and the Bijāpur cavalry supported by elephants charged the shattered columns through the gaps between the guns. As the Hindus fell back Sadashivaraya was taken prisoner and instantly beheaded and at the sight of their leader's head on a Moslem pike the huge army completely gave way. A hundred thousand Hindus were killed in the battle and the rout that followed."

(Taken from *History of India*, by Sir George Dunbar, p.148 [Battle of Talikota between Moslems and Hindus for control of Deccan].)

(Submitted by O. D. Cresswell)

PIG MONEY

Bob Forrest, Manchester, England, NI #2382

In an earlier issue of *NI Bulletin* (1) I gave an account of a cast base silver Greek amulet I had acquired, probably of 19th century date, reproduced here as Fig. 1, adding in a footnote that there was an article about such pieces by J. N. Svoronos (2), but that it was in Greek, and so I couldn't read it.



Fig 1

My article brought in two letters. One from Fred Knust to say that when he was a college student in New York he had worked at Stack's Coin Galleries for a while. It was there in 1963 that George Weyr gave him an amulet identical to Fig. 1 "as a good luck piece". This, indeed, is how I have come to regard these things, at least in their later forms, but more on this presently.

The second letter, from David Briggs, said that he had acquired one of these things in Ankara in 1961, and on making enquiries about it of Dr. George C. Miles, then curator of the American Numismatic Society (ANS), had been told that it was a specimen of "pig money", a relatively common fantasy coin or amulet produced in the Balkans in the 18th or 19th centuries. Dr. Miles had referred David to the Svoronos article, of which, via the ANS Library, he was eventually able to obtain a translation (3). Needless to say, a copy of this was soon winging its way across the Atlantic to me!

When it arrived I have to say that, in agreement with David's opinion of it, I found it fascinating but rambling, and in places difficult to follow. I am not sure how much of this is down to the original text, how much is down to the translation, and how much is down to the obscurity of the subject matter, but there it is. A few weeks later I wrote David a letter outlining what I *thought* some key parts of it meant, or at least how I viewed them, asking him his opinions and suggesting we do a joint write-up for *NI Bulletin* - not trusting myself to do one on my own, and feeling much in need of second opinions. Unfortunately, personal circumstances and a self-confessed puzzlement equal to my own, precluded David's joining me in such a project, but in a letter offering one or two thoughts, he suggested I go it alone, as

guesswork or not, other readers of *NI Bulletin* might find it interesting, there being so little in print on the subject. Accordingly I decided to give it a go, with apologies in advance for any errors it might contain, and with an invitation to readers to offer thoughts of their own, corrections or further information.

As regards Fig. 1, let me first recap the main points of my previous article. They are as follows:

- a) The obverse is a crude imitation of a Seleucid coin; the reverse depicts a sow and piglets, though on most specimens you would hardly recognise them as such! This is where the name "pig money" comes from, of course.
- b) These things apparently turn up not only in Greece itself, but wherever Greeks have travelled and settled. (My own specimen seems to have turned up originally in East Africa or Southern Arabia, for example.)
- c) The sow and piglets reverse appears to relate to an episode in Virgil's *Aeneid* (III.389ff & VIII.42ff) in which it is prophesied that Aeneas, after lengthy and arduous travels, will reach Italy and found a prosperous city (Lavinium) at a place that will be indicated to him by a huge white sow and her thirty young. This, in conjunction with b), led me to suppose that pieces like Fig. 1 were "good luck" pieces for migrant Greeks for whom the wandering Aeneas was a fitting prototype. At the time this idea seemed, to me at least, preferable to an idea of Colin Kraay's (4), derived from Svoronos, that their purpose was to help their owners find buried treasure. I still think this idea of mine has some merit, on which more later.



Fig. 2

So what does Svoronos himself say? In respect of pieces like Fig. 1 - which does indeed seem to be the commonest type of a broader class bearing the sow and piglets reverse - the odd thing is that he says nothing, for he does not refer to the "Seleucid" type in his text, nor picture it in his plates. A type which he does describe and illustrate, and of which I also have a specimen, is as shown in Fig. 2. This is a brute of an object, a thick crude cast in bronze, weighing some 128 gms. As can be seen, the reverses of Figs. 1 & 2 link them firmly together, even if Svoronos doesn't mention the former. (He does illustrate several types with the piglets distributed much as in Fig. 1.) The obverses, of course, are very different, and indeed it is the case that the sow and piglets reverse appears with quite a wide variety of obverses, the reasons for the choice of which remain mostly obscure.

The key question here is: why that sow and piglets reverse? Svoronos cites a modern Greek legend, recorded by the folklorist N. Polites, to the effect that at times old coins bearing the effigy of a sow and piglets are found amongst the ruins of ancient Greece. Everyone who digs in ruins, "both Franks and Greeks" the legend stresses, hopes to find such a coin, for good luck (specifically in respect of finding treasure) is the lot of one who finds one of these things (5).

Svoronos suggests that this legend could have, in effect, "created" the pieces like Figs. 1 & 2. Illiterate folk with minimal technical skills may have made such pieces in accordance with the legend and sold them at handsome prices to peasants who, being also acquainted with the legend, were readily cheated out of their money in their belief that they were acquiring one of these celebrated coins with magical treasure-attracting powers. "There does not pass a day in the National Museum of Athens," Svoronos wrote, "that we do not receive letters about these coins, or that we do not get visits from simple people (and occasionally educated ones!), coming from every corner of the Greek world - from Thrace, Macedonia and Epirus, and from as far afield as Crete, Egypt, Syria and the Caucasus. All these visitors believe that they possess jewels of priceless worth, and hence ask stupendous prices. Rarely are they persuaded by us that their treasure is coal."

Now it is unlikely that such a legend arose without some genuine coin type which somehow inspired it, and we will return in a moment to the questions of what that coin type was, and how it might have prompted the legend. First, though, are pieces like Figs. 1 & 2 forgeries/fantasy pieces based on it, designed to dupe ignorant peasants, or are they amuletic imitations - that is, copies which, in the absence of the original, would serve just as well for treasure hunting purposes? No doubt many were produced with the former intention in mind, but it seems to me likely that the latter intention holds some truth too, if one thinks of imitation Akbar rupees serving as amulets in India (6), or of imitation Byzantine coins serving as amulets in Italy and Spain (7), or of Chinese amulets which, as is well known, regularly mimic coins.

As to the date of the legend, it was clearly still current in 1905 when Svoronos wrote his article. He mentions that Polites, in Messene in 1866, found that local peasants there assiduously searched for coins bearing the sow and piglets; likewise that Danieloglos in the 1850's visited Toursampa in Trachean Cilicia, and found there peasants offering coins for sale, and considering them virtually priceless if there was

any image of a pig on them. But as Svoronos points out, the date of origin of the legend is probably given by its reference to "Franks and Greeks", with their interest in ruins, excavations, and old coins, which taken together suggest that the legend grew with the advent of western ("Frankish") scholarly and archaeological interest in ancient Greece - hence from the 17th, but probably mainly from the 18th century and on into the 19th.

Actually we have thus far simplified the picture in concentrating merely on the amulets, for in another branch of the legend the sow and piglets are to be found carved on a stone which indicates where the treasure is hidden (Perrot, 1874). Elsewhere again, it is a golden sow and piglets which *are* the treasure (Polites, 1851). This tendency for folklore to diversify and thereby become confused is a headache for us today, attempting to apply logical analysis to it, for our logic can be confounded by something which in many ways has developed illogically. This is perhaps why Svoronos's article is difficult to follow in places (and was difficult for him to write?). The thing is a bit like a tangled ball of string of which we have lost the ends: which came first, the representation on the amulets, the carving on the stone, or the golden statuettes?



Fig. 3



Fig. 4



Fig. 5

Mercifully to some extent we can by-pass this question and ask merely: why the sow and piglets, be they an indicator of the treasure or the treasure itself? The strongest lead we have is surely that mention in the legend of the coins bearing the image of the sow and piglets, which are sometimes found when digging amongst ruins. If, as I suggested above, there is no smoke without fire, and we assume that some genuine prototype gave rise to the legend, then it makes sense to ask what coin-type it was, and inevitably one makes a connection between the reverses of the pieces shown in Figs. 1 & 2, and the coin of Antoninus Pius shown in Fig. 3 (= Cohen no. 450), which relates to the prophecy in Virgil's *Aeneid*, outlined earlier. Figs. 4 & 5 show two other large bronzes - medallions - of the same emperor, with reverses relating to the same theme. Fig. 4 (= Cohen no. 1171) shows Aeneas and his son Ascanius alighting from their ship to find the sow and piglets, Lavinium being shown in the background. Fig. 5 (= Cohen no. 1183) again shows the sow and piglets before the prophesied city of Lavinium. The resemblances between the amulets and the coins are so striking as not to be easily dismissed as coincidence. But if it isn't a

coincidence, how are we to interpret it? Why should ancient Roman coins inspire a modern Greek Legend?

Though the coins are Roman, they could well have found their way to Greece in Imperial times, and there, centuries later, have been found by peasants digging amongst ruins and sold for goodly sums to visiting scholars or archaeologists - the "Franks" of the legend. The medallions of Figs. 4 & 5 particularly are given very high prices in Cohen's catalogue. But it is hardly likely that this alone explains the origins of the sow and piglets "treasure" theme, for dozens of even rarer coin types must have been found and sold in the 17th to 19th centuries without giving rise to similar legends. If the coins of Figs. 3 to 5 were the ones which made it into folklore over the host of others that have been found, we still need to ask why.

It is possible, of course, that a specimen of an Antoninus Pius once turned up in a context which led to a major archaeological discovery ("great treasure"), but that this numismatic prelude to the discovery never made it into our scholarly history books, being an irrelevant detail to us, but that it did make it into folklore, as a highly significant detail to peasant minds preoccupied with magic and omens and such like, for whom a repeat of the prelude might lead to a repeat of the rewards. Unfortunately, by its very nature, such an hypothesis is virtually unverifiable, so we ought to see how far we can get without it.

Did these coins enter folklore because of their association with the travels and fortunes of Aeneas? It seems at first difficult to see why the Roman story of Aeneas, Lavinium and the sow and piglets should be remembered or have any particular significance in modern Greece. It is certainly possible that, like the coins, the story drifted into Greek folklore in Imperial times, as a sort of post-script to Homer (8), and surfaced, numismatically speaking, centuries later in these amulets. But what has Aeneas got to do with treasure hunting? True, the oracle promised Aeneas and his people a prosperous and happy life, and anyone finding a great treasure can expect much the same, but really, an oracle of prosperity and literal treasure hunting are two such very different things that one cannot help but think that we are missing part of the jig-saw somehow.

Nevertheless, there is some evidence of an interest in the story of Aeneas in modern Greece (9). Svoronos tells us that for centuries Greek sailors brought back to Greece illustrations of Aeneas and his adventures, engravings made in France and Italy to illustrate printed editions of the *Aeneid* in the 17th and 18th centuries. Basically they appear to have bought them as pictures to hang on the walls of their houses. Svoronos says he knows of this from personal experience, "for there are some very fine specimens of these engravings in my family even at the present time." Of particular interest to us is Svoronos's observation that the helmeted head on the left in Fig. 2 is very similar to that of Aeneas as depicted in some of these engravings. (The head on the right he thinks may be that of Lavinia, the wife of Aeneas.) If true, this is only one part of the story, of course, for the obverse of Fig. 1 has nothing to do with the *Aeneid* at all, so that much does remain to be explained.

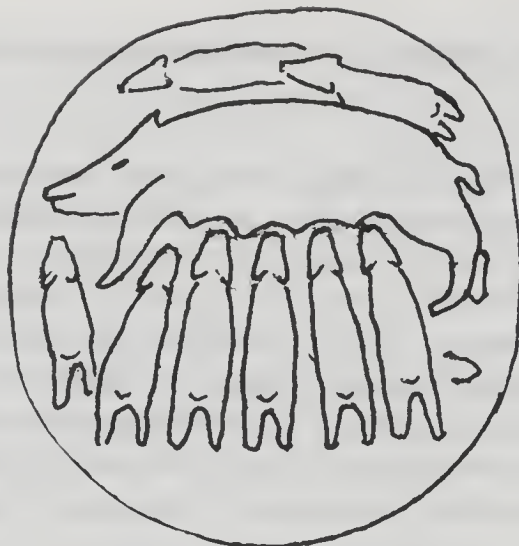


Fig. 6

I cannot resist mentioning here, in passing, that Virgil's oracle of the sow and piglets has a curious off-shoot in English folk-lore, for, according to legend, St. Brynach or Brannock was instructed in a vision to build a church at a place which would be indicated to him by a sow suckling her young beneath an oak-tree (10). This was the church at Braunton in Devon. The sow and her piglets are to be seen on a carved roof-boss inside the church (Fig. 6), in a representation which is strikingly similar to the Greek amulets. Of course, we can attribute this to a medieval scholarly/ecclesiastical interest in Virgil, and a direct borrowing from him. The relationship between the Greek amulets and Virgil is considerably less clear.

So, if the amulets are based on the coins, is the peasants' knowledge of Aeneas and his oracle the sole reason why they adopted the sow and piglets for amuletic purposes, or is there more to it than that? As I said above, even granted some knowledge of Aeneas and his travels, there is something of a gap between the Virgilian oracle of prosperity and literal treasure hunting: the "missing part of the jig-saw." We are back again at that perennial question in respect of these things: what have the sow and piglets got to do with treasure hunting particularly?

One suggestion has been by analogy with the rootling pig and its habit of poking into the ground with its snout (an idea repeated by Kraay), but as Svoronos rightly points out, tempting as this suggestion is, it fails to account for the presence of the piglets.

Abandoning this idea, Svoronos himself goes on to make some interesting suggestions, which can be summarised as follows:

It was apparently a prevailing belief amongst the Greek peasantry that archaeologists used books of magic to locate hidden treasure. One Greek book of magic was the *Solomonica*, which held that there were astrologically favourable times for finding treasure and for driving away the spirits or demons that guarded such treasure. For example, by copying down a particular inscription from this book, tying it around the neck of a white cock, then releasing the bird in the vicinity of suspected buried treasure at the 8th hour of the moon, it would stop, crow, and start to scratch the ground at the spot where one should commence digging. Svoronos suggests that the usually garbled legends on these Greek amulets are analogous to the inscriptions to

be tied round the neck of the cock. However, it is a curious fact that all the peasants consulted as to exactly *how* these amulets were used to find treasure either didn't know or wouldn't say, so we are left guessing on that score. It is possible, of course, that by merely carrying the amulet one would be subconsciously guided to favourable places - just like the white cock, in fact!

So far so good, but why the sow and piglets? Staying with the hints offered by the *Solomonica*, Svoronos suggests that an "auspicious" time for finding treasure has always been after heavy rains, which wash away the topsoil and reveal things formerly hidden. (Svoronos records that as a child he often found ancient coins after heavy rains, and that these made up his first coin collection.) Now, the rising of the star-cluster known to us as the Hyades has long been associated in Greece with the onset of heavy rains, and in the picture-book of the constellations this cluster has sometimes been represented as a herd of pigs. (More familiarly to us, of course, the Hyades represent the head of Taurus the Bull, with the bright star Aldebaran his eye.) Furthermore, Svoronos adds, on the earliest Greek amulets, of which Fig. 2 appears to be one, the piglets are shown in V-formation, exactly in imitation of the Hyades cluster. Thus, Svoronos reasons, the sow and piglets may represent the Hyades (I presume with Aldebaran as the sow, with the lesser stars her piglets), auspiciously favourable to the finding of treasure via the rains they bring.

So, did Greek peasants digging amongst ruins, and finding Antoninus Pius coins like Fig. 3, link them up with treasure hunting via their star-lore as well as via the prosperity promised by the oracle of Aeneas, and thence imitate the coins on their amulets? Is this the missing piece of the jig-saw?

Svoronos makes another interesting suggestion as regards a possible peasant (mis)interpretation of the medallions depicted in Figs. 4 & 5. Noting that on these large bronzes the sow & piglets look as if they are guarding the entrance to a subterranean vault, he wonders if they might have been seen as the guardians of a treasure hidden in that vault. I must say that this idea has much appeal. In many tales of buried treasure, the treasure is guarded by spirits or demons which have to be diverted or destroyed by magic or trickery before the treasure can be retrieved. Were the sow and piglets seen as a guardian spirit and her little demon helpers? Did these medallions add an extra dimension to the peasants' presumably vague knowledge of the oracle of prosperity in the *Aeneid*?

One thing seems clear enough, if Figs. 3, 4 & 5 were indeed the basis for the amulets, as seems likely, and if the Greek peasants were not working purely from the Virgilian background to those coins, as also seems likely (the missing piece of the jig-saw etc), then they must have seen something else in them - Hyades or Guardian Spirits or whatever - that prompted their adoption as the basis for treasure hunting amulets.

Svoronos adds other strands to his interpretation - eg the holm oak of the oracle beneath which the sow lies, and which features in Figs. 3, 4 & 5, becomes "iron grass" (= the four-leaf clover?), a magical plant useful to treasure hunters (11). But the principal outline of his reasoning is contained in the above, I hope.

There is one other approach worth mentioning and it stems from the question: why did Virgil choose a sow and piglets as the indicator for the site of Lavinium? Where did he get his idea from? Unfortunately, I have never seen an explanation of this - I have only ever seen it said that the story was "traditional"(12) - so the explanation may well be lost in history. But is it possible that Virgil's oracle and the Greek amulets have a "common ancestor" in folklore terms - that Virgil used the same folk-belief that still prevailed in Greece, and led to the amulets, so many centuries later? If so, is it possible that this common ancestor alone explains the apparent links between the coins of Figs. 3, 4 & 5, related to the Virgilian oracle, and the amulets of Figs.1 & 2, insofar as both copied the common ancestor, rather than the latter copying the former? If this is the case, is it possible that the amulets owe little or nothing to Virgil, and do not copy the coins at all? I might be more inclined to go along with the latter part of such an idea were it not for that legend, cited by Svoronos, which specifically mentions ancient coins found amongst ruins. This is what makes me think that there probably is a direct connection between the coins and the amulets. Again, in view of what Svoronos says about old engravings based on the *Aeneid* etc, there seems little reason to propose an origin for the amulets which is totally independent of Virgil, though of course, the Greek peasants' knowledge of the Aeneas story could well have been garbled or embellished somewhat, with amuletic trappings relating to the Hyades or Guardian Spirits or goodness know what else. Nevertheless, the possibility of such a "common ancestor" is one that should be borne in mind, I think.

As regular readers of *NI Bulletin* will know, I like to risk breaking by teeth on par anumismatic tough nuts, even if, a lot of the time, I get things wrong and have to amend my speculations (= apologise!) later on, in the light of letters from readers or further research. It is actually quite good fun doing things in this way, and the readership of *NI Bulletin* is both helpful and tolerant. (Indeed, I would recommend that more people try it!) I don't mind admitting that "pig money" has given me more headaches than most par anumismatic oddities, for whichever way one turns, one seems somehow to be missing something. Precisely for that reason I am hoping that someone reading this may be able to help out with some missing details.

It remains to tie up one loose end in respect of pig money, for if these things were treasure hunting amulets purely and simply, how is that they turn up in the likes of East Africa or the Caucasus or "wherever Greeks have travelled"? I find it difficult to believe that all of these people hoped to find literal treasure. They surely hoped to find prosperity in their new lives, for which reason, as I said at the beginning of this article, I have come to regard the later manifestations of sow and piglets amulets as "good luck" pieces generally, rather than as literal treasure hunting amulets. Now, as I said in my previous article, Aeneas does make an excellent prototype for migrant Greeks seeking prosperity abroad, and his sow and piglets oracle is a very appropriate amuletic symbol for them. I have no evidence for this hypothesis beyond the fact that it seems to fit, and is at least possible if, as Svoronos says, the Greeks of the 17th to 19th centuries were familiar with the story of Aeneas. The greater puzzle, though, is the connection between the sow and piglets oracle of prosperity and literal treasure hunting, and on that score I leave readers to ponder the possibilities for themselves on the basis of the foregoing remarks culled from Svoronos's fascinating article.

Notes.

- (1) "Fakes V: Lot 632" in *NI Bulletin*, September 1995, p.211-2.
- (2) "Modern Greek Legends about Ancient Coins", in *Journal International d'Archéologie Numismatique*, vol. 8 (1905), p.257-292.
- (3) The translator was Richard P. Breaden who, from 1944 to 1966, was the librarian of the ANS in New York, and editor of their *Numismatic Literature* publication. He died in 1988.
- (4) "A Flight of Fancy: A Magical Talisman" in the *Seaby Coin & Medal Bulletin*, November 1981, p.325-6.
- (5) I am told that the Greek of Svoronos's article is old-fashioned and difficult to translate. Unfortunately, this legend is one key thing which has not come across at all clearly in translation, and so I give Breaden's actual words here so that readers can judge my summary of it for themselves:

"At times an antique (coins) is dug up from the ruins of the ancient Greeks, an antique (coin) which has carved upon it a pig with little pigs. Everybody who digs in ruins, both Frank and Greek, hunts to find this antique (piece) for good luck is the lot of the one who finds it. Whoever finds where treasure is hidden, his money will never be spent, and all his undertakings will prosper. But it seems that nobody has found it as of now."

I am puzzled that "at times" an antique coin is found with a sow and piglets on it, but that "nobody has found it as of now." The only way I can make sense of this contradiction is if the antique coins (ie coins of Antoninus Pius?) do turn up from time to time; that they are believed to be efficacious (amulet-wise) in finding treasure; and that the most sought after treasure is a great one which no-one has found as yet.

- (6) "Indian Temple Tokens and the Mystery of 913", *NI Bulletin*, February 1998, p.40-41.
- (7) "The Medals of St. Helena", *NI Bulletin*, November 1996, p.277-8.
- (8) Aeneas does feature in the *Iliad* (in books 13 & 20), where he fights valiantly for the Trojans, despite being said to have a grudge against Priam, King of Troy (13.459-461). It is odd that in 20.307-8 Poseidon prophesies that one day Aeneas will be King of Troy, and it is possibly from this passage that the Roman legends of Aeneas take their lead, "King of Troy" being taken as "King of the (displaced) Trojans in Italy". His grudge against Priam, mentioned above, may also be the basis for the claims repeated by some later authors like Strabo (13.1.53) & Dionysius of Halicarnassus (1.48.3) that Aeneas had a hand in betraying Troy to the Greeks.

In the *Aeneid* (book 3), Aeneas and his followers make several ports of call in Greece on their way to Italy, notably at Buthrotum where Helenus first delivers the prophecy of the sow and piglets (3.294ff). Helenus was the son of Priam and Prince of Troy, but after the fall of the city had been taken to Greece by Neoptolemus, the son of Achilles - hence the meeting at Buthrotum.

What bearing, if any, these things have on the possible reasons for the occurrence of the story of Aeneas in Greek folklore, I have no idea, and I mention them merely to show that Troy, Greece and Italy interweave in the various strands of the legend.

- (9) In addition to the old engravings based on the *Aeneid*, Svoronos also mentions a Greek stone seal depicting a sow and nine piglets, and bearing the legend ΑΙΝ·ΧΡ·Δ·Τ·Π·Α·ΑΛΒ which he interprets as referring to the oracle of Aeneas (= ΑΙΝ) for the founding of the town Alba Longa (ΑΛΒ), as many years after the founding of Lavinium as the sow had piglets.

Svoronos also mentions an amulet bearing a sow and seven piglets on one side, with a pitcher and the letters T - A on the other, which he suggests may indicate that the maker of the amulet "knew the ancient source of the myth about the sow, since he connected its type to the fatherland of Aeneas, namely Troy." (The pitcher and letters T - A derive from a coin of Temnos in Aeolis = BMC Troas, Aeolis & Lesbos plate xxix.1 = Sear 4227, but this is connected with "the fatherland of Aeneas" only insofar as both Aeolis and Troas are in Asia Minor. The connection is thus weak.)

- (10) See, for example, S. Baring Gould, *Lives of the Saints* (1897), vol. 16, p.210; Janet & Colin Bord, *The Secret Country* (1976), p.125; and Beatrix Cresswell, *Notes on Devon Churches: the Deanery of Barnstaple* (1924), p.94. Fig. 6 is taken from a photograph in the Bords' book. Cresswell adds that similar bosses are to be found in Exeter Cathedral, and at churches at Ugborough & Newton St. Cyres, as well as at churches in other counties.

In addition, the strange British legend of Brutus the Trojan, the great-grandson of Aeneas, migrating from Italy with some followers and founding a colony in Britain, shows that Roman rule and Roman literature had far-reaching effects in distant corners of the old Empire, let alone in Greece. Legends survive and spring off-shoots in the most unlikely ways. On the Brutus legend, see my "Strange Shores VII: Who discovered where?" in *NI Bulletin*, February, 1997, p.34-47.

- (11) The translation is again not very clear at this point, but as I understand it, iron grass was believed to have the property of magically turning aside all obstacles or barriers, including opening the gates of subterranean treasure vaults. But to procure this plant it was necessary to secure the services of a hedgehog, for the plant was known only to these animals. Consequently, would-be treasure hunters would steal the young of a hedgehog and bury them

somewhere. The hedgehog, in desperation to find her young, would rush to find iron grass, for by it she could magically locate her young and recover them. Once she had done so, of course, the waiting treasure hunter would steal away the iron grass and use it to locate and recover treasure, just as the hedgehog had located and recovered her young. Svoronos believes that the hedgehog and her young in this Greek legend parallel the sow and her piglets in the other legend at the basis of the amulets.

- (12) Virgil is undoubtedly the most famous source for the legend of the sow and piglets, but it is also to be found elsewhere - for example, in a slightly different version, in the *Roman Antiquities* (1.55.4ff) of Dionysius of Halicarnassus (fl.30-8 BC). Dionysius was a Greek who lived in Rome, and went to great lengths to "prove" that the Romans were descended from Greeks.

Acknowledgement.

My thanks to David Briggs for reading over this article prior to publication, and for making encouraging remarks, despite our disagreement on some of the issued involved!

PATACA, PATACoon

PATACA, PATACoon, s. Ital. *patacco*; Provenc. *patac*; Port. *pataca* and *patação*; also used in Malayālam. A term, formerly much diffused, for a dollar or piece of eight. Littré connects it with an old French word *patard*, a kind of coin, "du reste, origine inconnue." But he appears to have overlooked the explanation indicated by Volney (*Voyage en Egypte*, &c., ch. ix. note) that the name *abūṭāḳa* (or corruptly *bāṭāḳa*, see also *Dozy & Eng. s.v.*) was given by the Arabs to certain coins of this kind with a scutcheon on the reverse, the term meaning 'father of the window, or niche'; the scutcheon being taken for such an object. Similarly, the pillar-dollars are called in Modern Egypt *abū medfa*, 'father of a cannon'; and the Maria Theresa dollar *abū tēra*, 'father of the bird.' But on the Red Sea, where only the coinage of one particular year (or the modern imitation thereof, still struck at Trieste from the old die), is accepted, it is *abū nuḳāṭ*, 'father of dots,' from certain little point which mark the right issue.

[1528.—"Each of the men engaged in the attack on Purakkat received no less than 800 gold **Pattaks** (ducats) as his share."—*Logan, Malabar*, i. 329.

[1550.—"And afterwards while Viceroy Dom Affonso Noronha ordered silver coins to be made, which were patecoons (**patecoes**)."—*Arch. Port. Orient.*, Fasc. ii. No. ;54 of 1569.]

(From *HOBSON-JOBSON*, *A glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*, by Col. Henry Yule and A. C. Burnell, Originally Published, 1903, Reprint, February, 1968.)

IAIN C. GORDON CAMPBELL, Numismatist. (1912-1997)

Kenneth M. MacKenzie

Rev. Iain Campbell passed away on December 22nd, 1997 in Lincoln, Nebraska after a long illness. He was born in London, England on June 15th, 1912. He came to Nebraska in 1947 with his wife, a native of that state, whom he had married during his sojourn in Turkey.

He was educated in England and Scotland, and travelled extensively in Europe and parts of the Near East. In 1942, as a member of the Foreign Service, he was in Budapest having crossed into Hungary the day War was declared. The Embassy and Consular staff were interned, but thanks to him being known to the police and having a diplomatic passport (plus a Turkish crescent tie-pin) a Turk got him out, and he managed to travel by train to Istanbul (in the next compartment was the head of Nazi intelligence in Turkey, an old friend, he recognised from pre-World War I days, whilst at school, who had married his cousin in Turkey).

During that period he had free access to the library at the German Consulate in Istanbul where he spent most days reading about Byzantine history. It was then that he developed a deep interest in the Byzantine AE coins and Roman denarii. The Byzantine coins were always his first collecting preference. Later many of his coins were given to the Nebraska State Museum and the Ashmolean Museum at Oxford with his books and papers.

When the war ended in Turkey he remained there with his wife Gladys and became head of the English department of the prestigious English Language School in Nişantaşı (Istanbul). One of his pupils, Vahe Berkin, a friend of mine, brought me in contact with Campbell in July 1975 who was then a Curator of Numismatics of the Division of Numismatics and Philatelics, at the University of Nebraska State Museum.

We had an active correspondence, and he developed his friendship with our mutual friend Bill Holberton and his wife, a friendship which enabled him to arrange for the sale of Bill's coin collection to Campbell's benefactor (a prominent industrialist in Lincoln). This resulted in the publication of the two volume catalogue known as the Jem Sultan Collection of the Ottoman and Republican coins of Turkey, with the help of Campbell's commentary on the Nuri Pere catalogue Turkish text. Eventually this fine collection was donated to the American Numismatic Society in New York City.

Campbell was also requested to form a collection of the coins of India (with many small hoards) for research purposes for his benefactor. This task enabled him to develop a long and fruitful relationship with the well known coin dealer in India, Santosh Kumar, who in turn guided him to the important dealers in this country, among them being Scott Semans, Steve Album, Scott Cordry and others.

Campbell was a F.S.A.Scot., F.R.N.S., and a member of many numismatic societies, one of them being Numismatics International in Dallas, Texas, for whom he was a

regular contributor to their *NI Bulletin*. Many of the articles concerned the Turkish coinage which he developed an interest in after meeting with Holberton. He had not met the Artuks, Nuri Pere or Cüneyt Ölçer in Turkey, but he was a good friend of Bezhad Butak and was often a visitor to his home.

Campbell was a great letter writer, mostly handwritten in excellent style (a lost art these days). He published two booklets of his verse, *Bursa, Green Bursa* in 1982 and *Istanbul and Other Poems* (n.d.). He was a prolific writer in verse, and typescript copies of his autobiographical works *The Golden Contract or Alyatte's Tomb* (June 1983) and *The Dancing Boy* (June 1983) exist in my Library. They both have great literary merit.

When we last talked in January 1997 at the nursing home in Lincoln we chatted about old times and about a book he had received from his author friend, Philip Mansel, about Constantinople, which he had given me in a previous visit in April 1996. His memory was failing at that time, but his voice was as strong and vibrant as ever, with the accent of the Gael which I know endeared him to the members of the Congregational UCC Churches in Albion, Cortland, Fairmont, Weeping Water and Avoca, places he looked upon as home and loved.

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Compiled below is a listing of the many articles contributed to the *NI Bulletin* by Iain C. Gordon Campbell since his membership began in November, 1974. In addition to the articles there were many book reviews, too numerous to list here, which were in fact sometimes short articles concerning the book being reviewed. He also contributed many short filler items and announcements of new coins and medals, most always with an illustration.

"Hoards", April 1975, pp.97-101.

"Frontiers of Numismatics. No. 1: Islamic Coinage", July 1975, pp.185-190.

"Reading an Osmanli Coin", August 1975, pp.233-235.

"Frontiers of Numismatics. No. 2, Part 1: Modern Islamic Coinage", September 1975, pp.261-266.

"Frontiers of Numismatics. No. 2, Part 2: Modern Islamic Coinage", November 1975, pp.316-323.

"Personal Notes on an Islamic Coin Reference Written in 1947", November 1975, pp.336-337.

"By-Roads of Numismatics: 'Yedi Domuzlar'", December 1975, p.351.

"Some Musings on Stealing Collections", March 1976, pp.96-97.

"The Story of the Penny", May 1976, pp.143-154.

"Costumes and Ornamentation on Byzantine Coinage", August 1976, pp.264-265, 269.

"Islamic Calendars", September 1976, pp.298-306.

"Frontiers of Numismatics. No. 3, Part 1: Modern Islamic Coinage - Persia and

Afghanistan", October 1976, pp.341-353.

"Coins and History", December 1976, pp.407-41.

"An Interesting Indian Coin, Medal or Token", December 1976, p.422.

"The FAO Coinages", July 1977, pp.211-231.

"Coin Notes", August 1977, pp.248,262.

"Addenda et Corrigenda" (Addendum to "Islamic Calendars" and "Iranian Coinage (Numismatic Frontiers)", September 1977, pp.291-292.

"Royal Imperial Family Scenes or A Portrait Gallery of Classical Numismatists", September 1977, pp.295-297.

"An Historic Coin", October 1977, pp. 325-328.

"Portrait Gallery of Classical Numismatists", October 1977, pp.328-329.

"Frontiers of Numismatics. No. 4, Part 1: The Indian Native States", November 1977, pp.348-354,359.

"My First Collection or 'Threepenny Bits'", December 1977, pp.381-389.

"F.A.O. Coinage - Addenda", February 1978, p.50.

"U. S. House of Representatives Bill (HR 5643)", April 1978, pp.133-135.

"Coin Collecting in Mysore", July 1978, pp.211-214.

"Two Hoards of Unknown Early Type Indian Coins", October 1978, pp.323-330.

"Antiquities Law", November 1978, pp.371-372.

"A Numismatic Straw in the Wind", January 1979, pp.14-15.

"A Numismatic Pilgrimage. Part I.", January 1979, pp.21-26.

"Gold Issues of the Turkish Republic", March 1979, pp.86-88.

"Museum Exhibits", April 1979, pp.111,136.

"The Selcuks of Rum. Kiliç Arslan I.", April 1979, p.113.

"A 53 Coin Hoard of Indo-Sassanian Silver Coins", May 1979, pp.146-148.

"Bendall's Survey of the Late Paleologan Coinage .. summarized", July 1979, pp.207-212.

"Some Byzantine Copper (Bronze) Denominations", August 1979, pp.237-239.

"The Significance of Coin Hoards", September 1979, pp.270-281.

"Early Greek Gold (and Electrum) Coins and Their Symbols - No. 1", January 1980, pp.23-24.

"Early Greek Coins and Their Symbols - No. 2", March 1980, pp.85-87.

"Arabic Counterstamps on the Anonymous Folles Series", March 1980, pp.88-90.

"Handy List of Numismatic Terms in French", April 1980, pp.115,119.

"Sethupati", June 1980, pp.169-177.

"Secondary French Word List of Numismatic Terms", August 1980, pp.248-250.

"Turkish F.A.O. Coins for 1980", September 1980, p.286.

"Changing Patterns of Collecting....A Very Brief Introduction to the Coins of India", October 1980, pp.297-304.

"Introduction to a List of Islamic Currency Denominations", November 1980, pp.333-339.

"Some of the Coin Types That Have Had Major Influences on the Coinages of India", March 1982, pp.83-87.

"Ottoman Coin Weights", September 1982, p.264.

"To Each His Own. Collectors and Collecting", September 1982, pp.265-272.

"Byzantine Denominations" April 1983, pp.118-120.

"To Each His Own. Part II: The Gold and Silver of Ottoman and Republican Turkey, The Modern Coinage 1844-1980", September 1983, pp.293-308.

"Some Notes (Thoughts?) on the Coinage of the South Indian Peninsula", October 1983, pp.334-338.

"The Gold Coinage of Mahmut II", January 1984, pp.10-14.

"The Anonymous (Nayaka) Coins of Tinnevely", January 1985, pp.45-48.

"The Coinage of Mysore, 1761-1843", April 1984, pp.107-115.

"To Each His Own. Part III: The Coinage of the Turkish Republic", June 1984, pp.171-183.

"Postscript on Mysore", July 1984, p.208.

"Medals in the Republic of Turkey", January 1985, pp.11-16.

"Coins of the Nations, Europe, 1945-1980", March 1985, pp.73-83.

"An Introduction to Byzantine Coinage". This is the first of a series of 47 chapters that ran from March 1985 pp.91-93 through May 1989, pp.114-116. The series was continued in behalf of Rev. Campbell by R. R. Kutcher running continuously from June 1989 through May 1992, chapters 48-77.

"Coins and Propaganda", May 1985, pp.140-142.

"A New Typeface", August 1987, pp.192-193.

"Numismatic Memories", July 1988, p.160.

PIE

PIE, s. Hind. *pa'ī*, the smallest copper coin of the Anglo-Indian currency, being 1/12 of an anna, 1/192 of a rupee, = about 1/2 a farthing. This is now the authorised meaning of *pie*. But *pa'ī* was originally, it would seem, the fourth part of an anna, and in fact identical with **pice** (p.v.). It is the H.—Mahr. *pa'ī*, 'a quarter,' from Skt. *pad*, *pādikā* in that sense.

[1866.—" . . . his father has a one **pie** share in a small village which may yield him perhaps 24 rupees per annum."—*Confessions of an Orderly*, 201.]

(From *HOBSON-JOBSON*, A glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive, by Col. Henry Yule and A. C. Burnell, Originally Published, 1903, Reprint, February, 1968.)

A BRIEF HISTORY OF THE NETHERLANDS AND COINS - CHAPTER 4

Intermezzo: a short history about the countship Holland

Kees Pannekeet, Slootdorp, The Netherlands

The countship (and later province) Holland slowly started to form itself during the 9th\10th century. It is widely accepted that the name HOLLAND was formed from HOLT (ancient Dutch word for wood/timber) and LAND (=land). So basically the name HOLLAND means "woodland" or "land of wood". The first "counts" of Holland were landowners who possessed some farms and lands, and were levying tolls at important waterways and lived in a wooden stronghold. They gained lands and wealth by plunder and conquest and were given lands as feudal estate from the German emperor(s).

The founder of the countship Holland was probably GERULF. The first actual count was DIRK I who was probably a son of GERULF. In the year 922 A.D. he received the church (and all the belongings of that church) at EGMOND as a feudal estate. There he founded a monastery and brought the bones of St. Adelbert over there to make the monastery more distinguished. The first monastery was made of wood but was later rebuilt in stone. The monastery developed itself to be a very important and powerful center of the countship Holland. Sadly the monastery was completely destroyed in 1573 during the 80 year war with the Spaniards. Many of the counts of Holland were buried in the church of the monastery. Another important place was Rijnsburg (near Leiden). In the church of Rijnsburg there are also many graves of the counts of Holland.

One of the most important counts was WILLEM II (William II). Born 1227 - died 1256. When he was only 20 years old the leaders of the Roman-German church declared him emperor of the whole Roman-German empire. Before he could get the real power and the emperors crown, he had to solve some problems with several German nobles. Also in Vlaanderen (Flanders) they were not happy about the appointment because they had their own pretender who wanted to be emperor. Willem II went into battle against him and Holland came out of the battle as the victor. It lasted till 1256 (he then was 28 years old) before he finally could go to Rome and receive the emperors crown from the pope. But before going to Rome he first wanted to get things organized in Holland. The WEST FRIEZEN, who lived in the Northern part of the countship Holland, were always revolting and plundering. In January 1256 he goes on campaign to the North to put an end to the uprising. At Hoogwoud (a small village) the West-Friezen lay an ambush. Count Willem and his knights cross a frozen swamp but because of his heavy armour and the weight of the horse the ice cracks and he get stuck. The West-Friezen attack and they strike him to death. Its when they start to plunder the body they discover that it is Willem II himself. They have killed their count and the emperor of the Roman-German empire! They start to panic and decide to hide the body. They bury it under a fireplace in a farm.

His son FLORIS V becomes the next count of Holland but he is still too young. His uncle FLORIS (the guardian) and later his aunt ALEID (of Henegouwen) will act as his guardian until he is old enough to rule. When Floris V is count he wants to avenge the death of his father. The West-Friezen still are rebellious and he starts a campaign against them but he has to retreat. During the second campaign (1282) he is victorious and forces the leaders of the West-Friezen to reveal the hiding place of the remains of his father. The bones are taken to the church of the abbey at Middleburg (Zeeland) to be re-buried there.

Floris V is murdered in 1296 and his weak son Jan I is his successor. When Jan I dies, the long line of real counts of Holland dies with him. After his death a cousin of Floris V takes over as Jan II. From 1345 to 1433 the countship Holland is ruled by dukes from Bavaria (Germany) and in 1433 Holland becomes a part of Burgundy. The dukes of Burgundy also had the title "count of Holland". After the rule of the dukes of Burgundy Holland is a part of the Spanish/German empire of Karel V (Charles V). After his death his son Philip II is king of Spain, lord of the Netherlands and count of Holland (en Zeeland). During the struggle for independence (80 year war) beginning in 1572/73, Holland is one of the first provinces to become free from Spanish rule. In the republic of the 7 provinces, Holland turned out to be the most important.

(This short history article was originally transmitted on the INTERNET, and will be followed by additional chapters, or episodes, as the author described them in his original transmission.)

MEDIEVAL MUDDLE

When a product falls below its usual standard we tend to assume that its maker was suffering from the after effects of a pleasant evening, or weekend. I suspect that it was no different in bygone days.



Fig. 1



Fig. 2



A case in point is a coin that I unfortunately had to sell during bad times. It was a gros or florette, a new coin type introduced in 1417 for or in the name of King Charles VI of France, who ruled the country rather unhappily from 1380 to 1422. The legend on the obverse should be +KAROLVS·FRANCORV(M):REX (Fig. 1). My second drawing (Fig. 2) shows that the diecutter, presumably still under the influence of the wine (or was it beer?) made of it KAROLVS·FRANCOLVS REX!

(Submitted by Paul F. L. de Groot, Calgary, Alberta)

SOME UNIQUE or VERY RARE EUROPEAN DOLLARS #12

John S. Davenport, Mount Dora, Florida, NI #602

Saxony, which originally comprised most of northwest Germany, home of the Saxon race, was divided into upper and lower Saxony by the sons of Albrecht I in 1260. Saxe-Lauenburg, northern or lower Saxony, was originally separated into two lines, which amalgamated in 1401. Much of the territory was lost in 1180 when duke Heinrich was placed under the imperial ban.

Taler coinage ran from 1609-1683 thru four rulers only. A paralleling series of large size multiple talers had a much shorter run c.1609-c.1620. Franz II (1581-1619) was the main producer. He has a multiple dated 1610 and an undated successor, probably 1613. Somebody mixed up some dies and produced a 1610 (reverse) with the undated (obverse) one.



1-1/4 TALER, 1610 33.62g.

FRANCISCUS: II· D: G: DVX· SAXON: ANGAR: ET: WESTPHALI:
Bust R. with elaborate helmet before.

PROPTIO: DEO: SECURUS: AGO: 1610:
Helmeted arms.

Leu. Brand V-6907

Dorfman 19,30

Dav. 429,431A

Dav. 429A

Book News & Reviews

Para 98. By Gvendik Fiřekiođlu. 6 1/2" x 9 1/2", 80 pages. Available from Globek A.ř., Vali Konagi, Caddesi Sakayik Sokak, No. 45/9 Daire: 2 Niřantař/Istanbul, Turkey. Price is \$12.00 postpaid.

Madeni Paralarimiz (Turkish Republic Coins). By Gvendik Fiřekiođlu. Stiff paper covers, 7 1/2" x 10 1/2". Available from Globek A.ř., Vali Konagi, Caddesi Sakayik Sokak, No. 45/9 Daire: 2 Niřantař/Istanbul, Turkey. Price is \$20.00 postpaid.

Members are well aware of this author's valuable annual volumes, of which *PARA 98* is number 15. The general coverage in the latest edition is the same as in the previous volume (See *NI Bulletin*, March 1997, p 91). The tables have been revised for increased clarity as have the valuations which are in U.S. dollars. The U.S. dollar is now worth around 200,000 Turkish lira. The illustrations on pages 71-80 show the 1997 issues. There is a regular 10,000 lira coin, with the 25,000 and 50,000 lira denominations inscribed as "25 Bin lira" and "50 Bin lira." Many of the 14 commemorative coins show higher denominations yet, such as 1,000,000 lira and 1,500,000 lira. There are nine new medals depicted with 16 others (including some gold) which are worthy of study. A useful aspect of this annual are the advertisements which give the names of dealers from whom the coins and medals can be obtained. The references to the Ottoman bank notes lack the new Krause numbering system, an addition which may be useful to future editions.

Madeni Paralarimiz is a 128 page volume with excellent typography showing illustrations of all the Republican coins with descriptions and tables classified by face values together with the Krause-Mishler numbers with some valuations. Additionally, some coins minted with different dies have been included. The page design by Mr. Orhan Okay is exceptionally good and Mr. David Yenni's English text translations make the book the best reference work on Republican coinage published. The photographs of the coins were done by Mr. Basri Hosafi. The inspiration for this update of a previous edition was given by the author's friend, Bora Etker, a prominent numismatist living in Istanbul. This volume will sell well in Turkey and is highly recommended for purchase here.

Reviewed by Kenneth M. MacKenzie



Contribucion al Estudio de las Monedas de Costa Rica. One Hundred Years of the Colon. 175th Anniversary of the Independence of Central America. By Raul Gurdian. Second edition, revised and augmented by Raul Gurdian Montealegre, 1996. Spanish/English catalogue. 191 pages. Nearly every coin and bank note issue photographed, with many in color. All issues described in English and Spanish, with extensive historical text (quoting original decrees) in Spanish. Available from Dale Seppa, 103 N Sixth Avenue, Virginia, MN 55792. Price is \$28.00 postpaid. Foreign add U.S. \$5.00 for registry.

With all of the coverage this "socially progressive" country has received of late in *World Coin News*, it is perhaps difficult to imagine that Costa Rica, once termed the "Switzerland of Latin America," struggled for centuries to form its own separate identity, especially regarding national sovereignty, infrastructure, and logically enough, a distinct monetary system. Having spent centuries as a part of the Spanish colonial "Captaincy General of Guatemala" until 1821, and the following 15 odd years as a province within the United Provinces of Central America, it was not until 1896 that there emerged a distinctly Costa Rican monetary unit, the *colon*.

An early decree describes well the struggle between dependency upon the rather vague monetary designs which arrived from Guatemala or Tegucigalpa and the need to establish at least symbolic sovereignty--through a modicum of artistic independence in coinage design--in a territory long regarded as a distant backwater: ". . . [our] decree doesn't specify that this [emblematic tree design] be engraved with precisely the same features as those used in Guatemala, because then it would be necessary to meticulously count its leaves down to the most minute detail, measuring exact proportions to an extent which would border upon the ridiculous." Just as early American coppers were to some extent dependent in fabric upon British coinage technology or French symbolism, translating the gradually evolving Costa Rican motifs of "Sun Rising over Volcanos" and "Tree"--had to wait years to become reality. When this finally occurred, it was at times with more help from European or Americans who "stopped over" in San Jose in route to or from the newly independent Peruvian or Bolivian mints, than from the "central government" in Guatemala. While Horace Flatt describes this general phenomenon in great detail in his now classic series on the mints of the High Andes, in the case of Costa Rica, the process was yet one more step removed, more of a by-product, especially as the locally available supplies of coinage metals were anything but reliable, with a deep mining tradition having to be established almost from scratch.

Thus it was the case that the availability or even existence of the earliest Costa Rican "Sun over Volcanos" coinage types was largely an open question, first answered definitively by the father of the current author, Raul Gurdian (1891-1973), who published the first edition of this work in 1958. The elder Gurdian, to whom the current edition owes its basic format and very existence, and to whom it is dedicated, was a prominent businessman and man of letters in the grand tradition of the 19th and early 20th centuries. It was he who amassed one of the first sizable collections of Costa Rican coinage including patterns and transitional pieces, and did most of the archival work on monetary decrees, passing along his knowledge and research techniques to his son, who has now modernized and synthesized his father's efforts into a far more user-friendly and attractive format.

Of greater import for English speaking readers, especially for curious collectors, the all-important catalogue portion of this work is completely bilingual in English and Spanish, which can be especially helpful in that it provides a key to deciphering all manner of terminology regarding coinage, weights, measures and metallurgy, as the individual types are glossed bilingually on each page, allowing instant recognition.

Since many such attempts can most kindly be assessed as clumsy, it is a relief to peruse a work rendered in an entirely fluent manner, idiomatically current and correct in both languages. The glossy, clear photographs, detailed data regarding all technical specifications of both classic and current coinage, and joyfully superb production values only add to the reader's pleasure.

The progressions from types borrowed from the Central American Federation, to repeated epochs utilizing counterstamps upon other coinage from the New World and the Old as the 19th century wore on, to the gradual transition from the old Spanish system of *reales* to a progressively more decimalized coinage, are each handled in separate chapters. Although of more academic interest, it was striking for this writer, who has studied the initial Spanish decrees which equalized the values and finenesses of colonial and Peninsular precious metals coinage in the early to mid 16th centuries in some depth, to note the equal seriousness--and seemingly "archaic" language, some three centuries later--with which the newly independent Costa Rican legislators attacked the problems facing the establishment of sovereignty, in no small part through the creation of a national coinage. Particularly striking is the fact that it was judged to be of paramount importance *not* to change finenesses or denominations from the Spanish system. If we contrast this tendency with the efforts of the "founding fathers" of the fledgling United States to improve upon the British, non-decimalized system of pounds, shillings, and pence, we achieve insights into both the preeminence of the Spanish system of "pieces of eight and doubloons" in the world markets of that era, and into the extent to which Spain, with its "closed" or mercantile trading system of peninsular monopolies for most goods, actually succeeded in leaving its imprint upon its former colonies long after its demise as the *patria* or mother-country.

In an entirely different vein, it is noted in closing that even for the collector of modern commemorative precious metal "coinage" often eschewed as "non-circulating legal tender," this work is the best specialized country guide available on the current market in no small part due to the fine photography and the exact data concerning material specification, and more importantly, to the detailed descriptions of the occasions for which they were minted.

Reviewed by David B. Fiero

SYCEE

SYCEE, s. In China applied to pure silver bullion in ingots, or shoes (q.v.). The origin of the name is said to be *sī* (pron. at Canton *sai* and *sei*) = *sz'*, i.e. 'fine silk'; and we are told by Mr. Giles that it is so called because, if pure, it may be drawn out into fine threads. [Linschoten (1598) speaks of: "Peeces of cut silver, in which sort they pay and receive all their money" (Hak. Soc. i. 132).]

1711.—"Formerly they used to sell for Sisee, or Silver full fine; but of late the Method is alter'd."—*Lockyer*, 135.

(From *HOBSON-JOBSON*, *A glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*, by Col. Henry Yule and A. C. Burnell, Originally Published, 1903, Reprint, February, 1968.)

MEMBER NOTICE PAGE

Dr. Wolfgang Schuster, Heiligenstädterstrasse 193/1/2, A - 1190 Vienna, Austria:
Would like to get in contact with collectors of Cuban INTUR - token issues.

Pete Coles, P. O. Box 8443, Hermitage, TN 37076-8443: WANTED - Ireland Castlecomer, '5s. 5d' countermarked 8 Reales, D.134. If you have one or know of one please place my name on the seriously interested list. Phone (615) 847-1524.

Ron Herneshen, P. O. Box 130, Plumas, Manitoba, Canada R0J 1P0: Not the largest stock or the lowest prices, yet some of our customers have ordered over 100 times. Find out why. We're not out to make a fast buck - we work hard to develop a long-term relationship with our customers. The joy of a big discount soon disappears if the item arrives overgraded. Give us a try at Ronalea Collectibles, Box 130-a, Plumas, MB Canada R0J 1P0. We handle many inexpensive, yet interesting, items that the larger dealers can't be bothered with. Please specify interests.

Günther Wurm, Postfach 10 23 40, D-78423, Konstanz, Germany: I want to enlarge my contacts for buying coins and banknotes in Latin America and Asia. I welcome names and addresses, especially NI members (with FAX), but others too.

Günther Wurm, Postfach 10 23 40, D-78423, Konstanz, Germany: Help wanted for reference information on the following coin:

Vatican - Obv. Craig 175.1 PIUS IX PONT MAX AN VII - XF from Proof
Rev. Craig 191 - STATO PONTIFICO 5 Lire 1870 R - UNC Proof
Edge: Reeded Metal: Silver Size: as the regular 5 Lire 1870R

Without any doubt it is a genuine specimen. Is it a classic error coin or a known hybrid one?

REAS, REES

REAS, REES, s. Small money of account, formerly in use at Bombay, the 25th part of an anna, and 400th of a rupee. Port. *real*, pl. *réis*. Accounts were kept at Bombay in rupees, quarters, and *reas*, down at least to November 1834, as we have seen in accounts of that date at the India Office.

1673.—(In Goa) "The *Vinteen* . . . 15 *Basrooks*, whereof 75 make a *Tango*, and 60 **Rees** make a *Tango*."—*Fryer*, 207.

1727.—"Their Accounts (Bombay) are kept by **Rayes** and *Rupees*. 1 *Rupee* is . . . 400 **Rayes**."—*A. Hamilton*, ii. App. 6; [ed. 1744, ii. 315].

(From *HOBSON-JOBSON*, *A glossary of colloquial Anglo-indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*, by Col. Henry Yule and A. C. Burnell, Originally Published, 1903, Reprint, February 1968.)